

Ukrainian Catholic Youth Organization

ЮНАЦТВО

Feb. 52
Danilak Martin
Holden, Alta.

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Letters to the Editor

Dear Sir,

Please accept this small donation
of \$10.00 from the Fort William
Ukrainian Catholic Youth Organiza-
tion, and wish that in the future we
can be of more assistance in other
ways.

Yours respectfully,

Paul W. Hordy, Treasurer
Ukrainian Catholic Youth
Organization

We do appreciate your noble in-
terest in the "Youth" magazine, and
hope that many other clubs of U.C.Y.
will follow your example. —Ed.

* * *

... It was kind of you to keep sending
me the Youth after the expiring date. I
hereby enclose \$2.00 to be applied on this
account. I really enjoy the Youth very much
and am delighted to see that such good and
progressive work is being done.

R. Onyshko,
Glendon, Alberta

Five-year-old Willie had been taught that
Sunday is not a day for play. One Sunday
morning his mother found him sailing his
toy boat in the bathtub. "Willie," she said,
"don't you know it's wicked to sail boats
on Sunday?"

"There's no need to get excited, mother,"
he replied calmly. "This isn't a pleasure
trip. This is a missionary boat going to
Africa."

* * *

OF FACTS about money, this is the
worst: to make it last, you must make it
first.



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ЮНАЦТВО YOUTH

Рік VIII.

Едмонтон, Алберта Травень, 1952

Число 5



М. Товтрович.

У СТІП ТВОГО ТРОНУ

Вдивляюсь в образ Твій, Пречиста,
У пресвяту Твою ікону
Й душа, як Ти, стається чиста
У стіп Твоїх — край Твого трону.

Вдивляюсь в образ Пресвятої —
І бачу скарб — святі ідеї,
Символ краси, любови святої,
Квіт сніжнобілої лілеї.

Я бачу в образі цім силу,
Зломити, знищить зла окови,
Надію промінисту, милу
І жерело життя — обнови.

І серце рветься, думка лине
Туди, в незнані ще простори,
Аж втомлена життям спочине
Під Твоїм, Мати, омофором.

Душа, як Ти, стається чиста
У стіп Твоїх, край Твого трону,
Коли вдивляюсь я, Пречиста,
У пресвяту Твою ікону.

Мати України

Цілий старий християнський світ, а католицький зокрема носить на історії свого життя незатерті сліди великого почитання і великої любови до Божої Матері. Тисячі і тисячі храмів голосять її славу, а міліони сердець виливають свій біль у стіп її престола.

Тою горячою любовю і тим дитинним почитанням Божої Матері від найдавніших часів визначається і наш український нарід. А доказів на це так дуже багато в нашому народному й церковно-релігійному житті. Вибираючись у похід наші князі йшли до церкви, клонили голови перед іконою Богородиці і благали в неї опіки. Те саме робили, коли щасливо вернулись з походу, а на знак вдячності, будували в її честь нові храми й прикрашували її ікони золотом та сріблом. І наші запорожці, люде гартовані тяжкими боями, що здавалося в них вже зажерло всяке почуття побожності — і вони, степові герої, виносили перед військо образ Пресвятої і благали в неї побіди. До неї молився батько, висилаючи на війну сина, перед її іконою світила свічку мати, за щасливий поворот дитини.

Про цю любов українського народу до своєї Матері-Цариці України засвідчають ті сотки святинь, здвигнених в її честь й ті ніжні повні дитиною любови пісні, що гомонять по всьому світі, де тільки бється українське серце. Та сердечна звазь душі нашого народу з Пречистою наче золота нитка тягнеться продовж нашої історії й завдяки тій звязи Україна остала вірною Христові аж досі й остане навіки. А хоч сьогодні Україна поділена на два табори — католицький і православний, — то одне в нас лишилось спільне — горяча любов і почитання Матері Руського Краю, і це одне, дасть Бог, злучить її в одне Христове стадо під проводом одного Пастиря.

Як що року, до нас загостив знова місяць травень, той пречудний місяць весни-краси, місяць Марії. До всіх церков, католицьких церков, спішать діти Марії, старі, молоді і маленькі, на набоженьства-молебні, прикрашують її престоли, стараються у своєму житті відбити відблиски її чеснот. Міліони щирих молитов-благань лине перед престіл Небесної Цариці, а вона їх вислухує, зсилає ласки, потішає.

Не останемось позаду у тім поході любови і ми українці, особливо ми молодь, котру Вона так сердечно любить, не останемось по заду в цей важкий час всенародного лихоліття, коли наша Церква терпить таке жахливе гонення, коли стільки наших братів карається в неволі, на засланнях і по тюрмах, коли більше як коли перед тим нам так дуже треба її материнської любови й опіки. І з наших грудей, в цей місяць травень, полине щире моління за нашу Церкву, за наш нарід — за братів.

Thoughts for Teenagers

(Continued)

WHY THEY ANSWERED GOD'S CALL

In a recently published pamphlet "What About Your Vocation?" we find various actual reasons given by many who entered religious life as to why they did so. The expressions stated in that pamphlet were obtained by a Redemptorist priest from students who wished: 1. to become priests at the Redemptorist Fathers at Kirkwood, Mo., USA; 2. to become lay brothers at the Christian Brothers, Glencoe, Mo., USA; and 3. to become sisters at the Sisters of St. Joseph of Carondelet, St. Louis, Mo., USA. We will here reprint the reasons given by the aspirants.

Why They Wished To Become Priests

"I have been an altar boy since my sixth grade, and the first spark of vocation seems to have been kindled there at the Holy Sacrifice."

"Thanks to my seventh and eighth grade teachers, the ideas of vocation blossomed forth into reality".

"Probably the most important reasons why I want to become a priest is that many years ago my father fell away from the Church. He is gradually coming back, and I know that if I go through to ordination my Dad will be at the foot of the altar to receive Holy Communion from my hands."

"Once I read a book entitled "Down the Amazon", which described the thrilling adventures of a missionary priest. Up to that time I had more or less thought that priests spent most of each day on their knees in Church. I like the idea of becoming a missionary because there must be adventure in helping others get to heaven."

"About a year ago this time we talked about vocations in school. I began to read up on vocations to the priesthood. I didn't tell anyone about it. The first one I told was a pal of mine while we were supposed to be silent and looking up things in the encyclopedia. After I told him, he said that he had the same idea."

Another student frankly gives this information:

"Why do I want to become a Religious? It wasn't because I like Latin, for I don't. It wasn't because I like to get up 5:20, for I don't like that at all. It wasn't because my parents made me. It wasn't because my Pastor said that he would excommunicate me if I didn't. The only answer is that I feel that God has honored me by calling me to His holy priesthood."

One of the numerous ex-G. I.'s now studying for the Priesthood tells his story thus:

"... The war came, and as my name was high on the draft list I wanted to try to get into Air Corps. I therefore took special classes at De Paul University to make up for lack of two years of college, and between stalling off the draft board and getting my studies I passed the busiest period of my life. Finally with the draft board breathing on my neck I passed the entrance examinations for the cadet corps and immediately enlisted. Then to the sunny south for pre-flight training.

"With this great change of work my life changed also, and I began to pay more attention to my religion. Because of the dangers connected with flying and the ever present threat of "washing out", I prayed earnestly and I believe that at this period there developed my determination some day to return to religious life.

"Finally we reached our combat theatre and I was more than ever resolved to be prepared at any time for any eventuality. Death struck close by several times, but I was unperturbed. Only toward the end of my overseas duty did my spirits begin to sag, but then came the day when I boarded the good ship Kata Baru for home. Each night as I said the rosary on deck I prayed especially to know God's will regarding my vocation. At Miami the chaplain made an unsuccessful attempt to have me released from the Corps, but a few months later the war ended and here I am."

Why They Wish To Become Brothers

"I want to be a brother because the work of teaching appeals to me as the best way of serving God, saving my own soul and the souls of other youths."

"I wish to become a brother because of the marvelous work that I have seen the brothers accomplish in the instruction of the youth of America. If I become a brother, not only will I be able to instruct boys in the profane studies, but likewise to aid them in their personal, spiritual problems of life. In this way I hope to be able to help many save their souls."

"The good spirit and cheerfulness that seemed to permeate the life of the brothers together with the respect that they seemed to command, impressed me as nothing ever before had. For some inexpressible reason

I seemed to be drawn toward the life".

"Here the wonderful family spirit among the boys and brothers, as also their piety and devotion, helped me to "make myself at home". I had expected a more rigid order of the day, but the system of the brothers is not one of force, but one which places the boy on his own spirit of honesty and uprightness. With the passing of time I have grown more set on reaching my goal, which every day comes much closer to me".

Why They Wish To Become Sisters

"Personally, I think that I grew up with the idea of becoming a nun, for as long as I can remember the thought of one day entering religion kept coming to mind, regardless of how much I would try not to notice it. It was not until I was in the eighth grade that I expressed the idea vocally. (From this time I read books about religious and missions.) Once in a while I would even catch myself saying a prayer that "I may become a nun".

"We had been taught great respect for priests and religious in our home, and we were constantly reminded of their tireless sacrifices for God and men. As I grew older I wondered more and more whether I too couldn't do something for God."

Other novices say the idea of entering a convent was not of long standing with them:

"The convent was my least interest in life until about a year before I entered. I looked upon religious life as lightly as one does upon death: it always happens to someone else."

"I do not remember having thought seriously of a religious vocation until I was a senior in high school. It was then that I began to notice how little I really cared for the passing pleasures of this world. I would come home from dances or parties and think, "What did I get out of that?" I wasn't a wall-flower or a kill-joy, and people thought that I was having just as much fun as any one else, but it was God (although I did not discern it at that time) who was letting me see the folly of it all".

A convert to the Faith writes this:

"From my earliest school days I desired to be a teacher. At the age of 13 I was converted from a Protestant sect to the Catholic Church. My parents gave me permission and later became Catholics themselves. The Sisters of St. Joseph helped me with my instruction and I soon realized that by becoming a religious I could do what I had always wanted to do with a far higher motive".

Other young women ascribe their being in the novitiate to these influences:

I guess it was prayers and daily Mass and Communion that finally brought me to Carondelet."

As I went through life I studied various people and very few ever gave me the impression that they were really happy"

"I don't know how it started — probably through the prayers of a loving mother and a priestly brother. Then when I attended my cousin's first Mass the year before I entered, I was still more impressed with the idea".

"I was 13 when I first saw a nun. Previous to this, however, I had an implicit desire to become one, mainly, I believe, because of my Dad's admiration for them".

"It was perhaps my pastor who influenced me most. I could see that his life was very beautiful and that he really had a motive for living".

GOING MY WAY?

By BROTHER S. METHIDIUS
F.S.C.

STABAT MATER

"At the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

WHY DID SHE STAND?

At the foot of the Cross Mary stands. The day is bleak. The sun is hid. Dark clouds lie low. Heaven presses on the brink of Calvary. Mary is alone with Christ and Magdalene and John. A few miles off, on the knotted branch of a wayside tree, Judas has already hanged his wretched head. Peter and the others have made their flight.

But there stands by the Cross of Jesus His Mother. What strength in Our Lady! What a test of faith! What earthly reason should encourage her now to stand by the Cross? If her Son is God, why should He die on a cross? Can God play the lead in a tragedy? What can one find at the foot of a cross — but emptiness, failure and desolation.

And still she stands, this Lady of Holy Cross. Stand also, absolutely unshaken, all her convictions. Not calamity, not death, nay not even the mangling death of the Cross can tear her from the certainties of the past. For this day was she born. All her life, in her heart, she pondered God's plan. Can faith and hope and love fail her now? As well ask, can God cease to be

Slowly Our Lady of Holy Cross raises her sorrowful face. She meets the pitiful, pitying glance of her Son. They talk the understanding language of eyes. They can only suffer and love . . . Yet, stricken with grief and compassion, Mary is calm in divine content . . . She remembers . . .

She remembers the wine at Cana. She remembers Jairus' daughter and the son of the widow of

Naim. She remembers the stinking corpse of Magdalene's brother. She remembers . . . no, she feels the fiery edge of Simeon's sword . . . the nails that pierce Christ dig into her own most exquisite flesh. She is dying. She dies a mystical death in union with Jesus.

The Redemption is nearing completion. She still stands. How? Why? The raucous rabble savagely cries: "If Thou be the Son of God, come down from the Cross!" And Christ comes down! down to enlighten and strengthen His Mother. Bright beams from the Light of the world flood into her anguished soul. She understands. And power leaps from the Wounds of God. That is why, at the foot of the Cross, Mary Stands!

O thou Mother! fount of love!
Touch my spirit from above,
Make my heart with thine accord.

Make me feel as thou has felt,
Make my soul to glow and melt
With the love of Christ, My Lord."

"Oh, boy!" cried the Russian genius who had got hold of an American mail-order catalog. "Look at all these wonderful things to invent!"

* * * *

If absence really makes the heart grow fonder, many more people would think of church as the dearest place on earth.

* * * *

"Eph, did yo'all know dot Jonah done spent three days in the stomach of a whale?"

"Humph! Dat ain't much. Mah uncle wuz longer dan dat in de stomach of an alligator."

"Sho enuf! How long?"

"He dar yit."

* * * *

The world still wants the fruits of Christianity, without cultivating the tree.

* * * *

Teacher: "Johnny, what are the three great American parties?"

Johnny: "Democratic, Republican and Cocktail."

До Завдань Нашого З'їзду

Вже кілька тижнів під ряд появляються в українській пресі статті "на залободенні теми", де порушується багато актуальних справ, передусім справу нашої молоді та її майбутнього. Не хочемо заходити в дискусії, чи оспорювати згадані статті, бо хоч вони й остаються голосом, що кличе в пустині, то все ж таки віримо, що може хоч деякі свідоміші одиниці, — наше духовенство особливо — візьмуть собі ці справи до серця і присвятять їм більше уваги. Бажаємо тільки порушити деякі проблеми з організаційного життя нашої молоді в перспективі надходячого з'їзду, що має відбутися в Едмонтоні під кінець травня ц.р.

Ми свідомі того, що в нашому організаційному житті за останніх кілька років було багато недотягнень. Конгреси, наради, резолюції помогли не багато, прямо тому, що в нас мало журяться про те, щоб їх перевести в життя. З браку позитивної праці не створено в нас нових відділів, не оживлено старих, що більше, деякі з них зовсім перестали діяти. Вслід за тим і "Юнацтво", як орган У.К.Ю. знайшлося в критичному положенні.

Та ми далекі від зневіри. Ми свідомі того, що наша молодь готова до праці й жертви, треба тільки дати їй вмілий провід, вказати правильний шлях до великої мети, а зараз оживиться організаційне життя і його праця а цієї праці так дуже вимагають від нас сьогоднішні обставини. Живемо в часах, де нам треба не тільки багато знання, але також ще більше доброго вироблення характерів й великого гарту духа. На душу нашої молоді заставляють сіти тисячі різних ворогів, тож мусимо дати їй у руки зброю й навчити її вживати, щоб так вона могла успішно боротись, а це може дати у великій мірі, а то й одною, щира інтензивна праця в рядах У.К.Ю. Тільки на жаль так мало присвячується тим справам уваги, а ще менше діла.

Проте найважливішим обов'язком цього горічного з'їзду буде застанобитись над

оживленням праці по існуючих вже відділах й організацією нових. Щоб це велике завдання улегшити, мусимо взяти під увагу причини наших дотеперішних невдач.

Першою і найважливішою причиною мабуть буде брак фахового проводу, брак того мозгу, що хоч невидний, керує цілим життям організації. Це ясне, що таким мозгом не може бути сама молодь, бо ж вона ще тільки що ас виробляється під проводом того мозгу, не може ним бути також одиниця. Бо хоч це правда, що молодь захоплюється великими особистостями й готова йти за ними в огонь і в воду, то рівнож правдою є, що протидіє сила таких одиниць, як що вона не є оперта на фаховобу знання справи бодай кількох осіб, вистарчить не на довго. Сам з'їзд мабуть не зможе покликати до життя такий мозок, але зможе й повинен домогатися його створення у компетентних чинників.

Друге — це неправильні поняття, чи розуміння завдань У.К.Ю. чи взагалі наших організацій. Організацію ніяк не можна уважати за жерело доходів для вищої клітини, в нашому випадку парохії. Якщо молодеча організація має який гріш, то він аж надто конечний для власного життя. Молодеча організація є дуже добра навіть тоді, коли до неї треба дещо доложити з парохіяльної каси, так як батьки видають свої їдостатки на виховання дітей. Вслід за тим треба також й обмежити заробкову діяльність відділів до найконечнішого, щоб так ати більше касу й енергії на релігійно-освітню й культурну діяльність. Рівнож помилявся б кожний, хто хотівби добачити в У.К.Ю. якусь гурпатріотичну, чи політично-партійну організацію. Стоїмо на засаді, що молодь — далеко від політики.

Третя причина, це замкнення відділів у своїх парохіальних рамках, або брак почуття одноцілості й централізації, вслід за тим неможливість спільної праці. Деколи винні тому самі ж таки відділи,

що провінціональну управу вважають тільки другим рівнорядним відділом, а не своєю прямою зверхністю. Та частіше причиною тому старше громадянство, що противиться діяльності відділу в користь позапарохіяльних інтересів. Доки в нас не буде виробленої тої солідарності відділів з провінціональним зарядом, де його розпорядки будуть для всіх законом, доти ми будемо кривати на обі ноги.

Це так сказати б були причини більш зовнішнього характеру. З внутрішніх, організаційних причин треба б згадати брак точної програми праці і то планової праці. Тому ми так все ніби щось робимо, багато з того шуму, а мало користи. А друге, це за велике вкладання праці у всякі розrywки, вечірки, вистави, таці, забави. Це все може мати своє місце, але воно ніколи не заступить тої прогалини що її лишає брак солідної ралігійно-культурної праці. Третьою перепосою являється невміле ведення загальних сходин відділів. На них звичайно найбільше часу посвячується на так звану "бізнесову точку", що властиво повинно бути завданням самої управи. Деколи такі сходи́ни обертаються в різні суперечки, чи особисті порахунки, або стають незносною нудними. Самозрозуміле, що на такі сходи́ни прийде небагато.

Ці недомагання з'їзд мусить справити, якщо хочемо, щоб справді був з'їздом, а не великою "партією-забавою" і купою безхосенної балаканини. Ми завжди доброї думки про нашу молодь, знаємо її ідейність, домагаємось тільки проводу й крихітки заінтересування зо стороны старшого громадянства, особливо духовенства. Сьогоднішня молодь, це завтрішні парохіяни. Яка сьогодні молодь, така парохія за кілька літ. Покищо, ми ще не маємо таких і стільки світських працівників, що могли б тому завданню відповісти, тому весь тягар праці й відповідальність спадає на рамена духовенства, особливо тепер, де майже в кожній околиці стало перебуває священник. Так є в інших народів, що мають до того більше сил то так мусить бути і в нас.

З нагоди цього з'їзду обовязком кожного відділу мусить бути хоч двох делегатів, а кожної парохії, де ще, чи вже нема відділу, хоч двох представників, що взяли б участь в нарадах і потім могли на місцях

почати, чи оживити працю.

Дай Боже, щоб цей з'їзд нашої молоді в Західному Ексархаті увінчався не тільки гарними резолюціями, але й ще кращою позитивною працею. Приятель Молоді

PLEASE READ CAREFULLY

Attention all U.C.Y. members of the Apostolic Exarchate of Western Canada. (everyone in Alberta and British Columbia) Your "provincial" executive has visited various locals and has found that some of them are not as active as they might be. The Edmonton locals were found to be no exception. However a film night was held on March 2, 1952 at St. Josephat's Cathedral in Edmonton and a crowd of two hundred were in attendance. From this result your provincial cultural committee has considered this a very good method of retaining as well as entertaining the members of various locals. We therefore urge your full support in the small obligation we ask of you. (It is impossible to write directly to all the locals because in many cases they do not appear to be functional since so little response was obtained in this spring carnival drive.) To those locals that have been active we extend our apologies. However, this is the little favor that we ask. The executive would like to buy a film projector, the cost of which would be in the neighborhood of five hundred dollars. With the various locals, as well as the "provincial" executive sharing in the cost, the burden would not be too large for any one group. In return, your executive has planned on having at least two film nights annually at each local. As there are near to thirty potential locals, the donation each club would probably not exceed fifteen dollars. We would like a report on this idea as soon as possible. The address for communication is given below and you are reminded to include your own address so we can reply. Members of various locals are urged to notify their representatives should the latter fail to read the Youth — Oh what a sin!

Address:

Mr. S. B. Hrushovetz,
10502 - 84 Avenue,
Edmonton, Alberta.

YOUTH Carnival



Miss Evelyn Sych
Round Hill - Calmar



Miss Olga Sumka
Radway



Miss Mary Skubleny
Star - Lamont



Miss Lillian Morris
Edmonton



Miss Olga Kachmar
New Kiew



Miss Elizabeth Gnyra
Innisfree



Miss Margie Ewasiuk
Borschiw

Contestants for Queen



Miss Mary Ditsky
South Edmonton



Miss June Usyk
Mundare



Miss Victoria Semotiuk
Vegreville

Welcome to the Annual UCY Convention May 30, 31 and June 1, 1952 at the National Hall, Edmonton

FRIDAY EVENING, MAY 30 — 9 - 12 P.M.

Carnival Night, Bingo, Games, etc.

SATURDAY, MAY 31 —

10 - 12 A.M.: Registration of Delegates.

2 - 6 P.M.: Reports from Delegates, Resolutions.

Addresses:

Rev. Bro. Methodius — Ideology of Youth.

Michael Koss — Method of Expansion of Youth.

Dance in the evening.

SUNDAY, JUNE 1 —

Mass for all Delegates.

Breakfast after Mass at Church basement.

Speakers:

Martin Bodnar: Functions and Duties of Catholic Youth.

Orest Sachkiw: Why we should subscribe to the Youth Magazine.

Marion Balash: Duties of a girl in the U.C.Y.

Resolutions will be read and approved.

3 - 6 P.M.: Concert.

Speakers at concert:

Rev. B. Laba, D.D. — from Bishop's Chancery.

Mr. H. Bociurkiw — from B.U.C.

Mr. Dennis Grace — Pres. Prov. Executive C.Y.O. of Alberta.

Mrs. Kay Petaske — Pres. U.C.W.L. of Alberta.

Crowning of the Youth Queen at 6 p.m., at close of Concert.

Every Club should send two delegates

EVERY PARISH — TWO REPRESENTATIVES

WHAT'S GOING ON?

З РЕКОЛЕСКЦІЙНОГО РУХУ

В часі великого посту, як приготован-
ня до великодньої сповіді, відбулись в ба-
гатьох околицях кількаденні реколекції
для молоді. Вони відбувались за старанням
духовних Асистентів і наших активних
відділів. Тут хочемо подати коротенький
огляд тої реколекційної діяльності.

У МОНДЕРІ, Алта., — відбули чотирод-
невні реколекції для молоді і дітей від 12 -
16 березня, під проводом о. Н. Свірського,
ЧСВВ. Всіх учасників було понад триста.
До св. Тайн приступило 250, тому що
багато дітей ще не були взагалі до спові-
ди й ждатимуть на своє підготування в
часі літньої катехизації. На закінчення від-
булось у дуже гарній родинній атмосфері
спільне снідання.

У КАЛМАР, Алта., — подібні реколек-
ції, під проводом тогож о. Н. Свірського,
ЧСВВ, відбулись від 20 до 23 березня. На
закінчення, було спільне снідання, а по
спів. Службі Божій відчит про добру пре-
су й збірка на прес-фонд "Юнацтва", за
що цєю дорогою складаємо ширшу подяку
У.К.Ю., як також і всьому свідомому гро-
мадянству з Калмар.

ЕДМОНТОН, Св. Йосафата — в реко-
лекції для молоді відбулись під проводом
о. М. Соловія, ЧСВВ, з Мондери, від 12
до 16 березня. Учасників понад 150.

ЕДМОНТОН, Св. Василія — реколек-
ції під проводом о. С. Шевчука, ЧСВВ, від
5 до 8 березня. Учасників коло 80 — на
закінчення спільне снідання.

У КАЛГАРАХ — відбулась місія від 30
березня до 6 квітня ц.р. під проводом оо.
Марка Дирди й М. Гнеська, ЧСВВ. Мо-
лодь взяла у місії дуже активну й числен-
ну участь.

Тижневі реколекції відбулись у МУС-
ДЖО, Саск., під проводом о. В. Підскаль-
ного, ЧСВВ, з Мондери, від 23 до 30 бе-
резня.

Тижневі реколекції для старших, молоді
й дітвори при церкві св. Николая у ВІ-
НІПЕГУ давав рівнож о. В. Підскальний,
ЧСВВ, від 31 березня до 6 квітня. На за-

кінчення відбулось спільне снідання для
членів У.К.Ю. парохії св. Николая.

У СТАР-ЛАМОНТ — відбулись три-
денні реколекції під проводом о. М. Гне-
ська, ЧСВВ, від 6 до 10 квітня. Участь
взяла молодь з парохії Стар, Пено, Ла-
монт.

РАВНД ГИЛ — триденні реколекції
27 - 30 березня, відбулись під проводом о.
Д. Джигалика, ЧСВВ. В неділю спільне св.
Причастя, обід, відчит про добру пресу й
збірка на "Юнацтво".

Віriamo, що й по багатьох інших паро-
хиях відбулись подібні реколекції, та по-
кищо вісті про це до нас не дійшли.

Кореспондент

МЕЛОЙ, АЛБЕРТА



П-во Еміль і Марія Ланюки

у церкві в Мелой 21. лютого ц.р. відбу-
лося вінчання Емілія Ланюка та Марії Пе-
тришин. В часі весільного прийняття звер-
нувся місцевий парох до молодят зі закли-
ком, щоб у своєму домі та в родині, яку
закладають, плекази духа рідних україн-
ських традицій і на сторожі їх поставили



U. C. Y. at Calmar, Alberta, who arranged lenten retreats and Communion Breakfast.
Rev. N. Swirsky OSBM — retreat master.

рідне слово, свою рідну українську мову. При цій нагоді звернув увагу присутніх на вагу української католицької преси та попросив до збірки, яка принесла \$14.85. Збірку перевів п. К. Гхір. Збірку розділено так: на "Українські Вісті" \$5.00, на "Юнацтво", якого молодята є членами, \$5.00, на "Католицьку Акцію" \$4.85. Жертоводавцям щире спасибіг, а нову українську католицьку родину хай Господь благословить на многі і шасливі літа!

WINNIPEG, MAN.

ST. NICHOLAS

With Spring just around the corner, we thought we'd come out of our hibernation and submit this article to our worthy magazine. We haven't exaltly been hibernating here at St. Nick's — as a matter of fact, we've been holding our meetings regularly and although our usual winter outings, such as hikes and toboggan parties, were curtailed due to the scarcity of snow in Winnipeg this year (hard to believe, but true), we have been holding our regular get-togethers.

Last fall we entertained all the Winnipeg Locals at our hall at a Hallowe'en party which proved to be a real success as we estimated approximately 200 U.C.Y. members in attendance.

Novelty dances and square dancing were

the order of the evening and a lively orchestra kept everybody hopping. There were prizes for best costumes and for novelty dances and the evening ended with refreshments being served. Plans are now underway for another Social of this kind where all the U.C.Y. of Winnipeg are welcome to come and join the fun.

In November, two of our very good members, Les Kroniak and Ruth Cherewick decided two could live as cheaply as one and entered into Holy Matrimony. Les has long been an active member of the St. Nicholas Youth, and Ruth (formerly of Norquay, Sask.), has been our treasurer for the past 2 years. Ruth and Les were presented with a pair of religious plaques by the Club.

At Christmas, the Youth, as usual, helped the Church by caroling for two days and was very much appreciated by our Pastor, Fr. A. Wynnyk, O.S.B.M.

This year our annual Lenten Mission, held March 31st to April 6th, was given by Fr. V. Pidskalny, O.S.B.M. of Mundare, Alta., and this included three special lectures to the Youth on April 3, 4, and 5th. At the conclusion of each evening's sermon there was a general discussion, at the hall and a question box. This was very well attended by the Youth and was brought to a close by a Communion Break-

fast on April 6th at the Parish hall. The main speaker at the breakfast was Fr. Pidskalny who, in his address, expressed his pleasure at seeing the interest with which everyone participated in the Mission and also in receiving Communion together at the conclusion of the Mission. He wished the Club success in its endeavor and hoped that during the course of the Mission that each one had profited spiritually as a result of these sermons.

Michael Bakuska, President of the Club, thanked Fr. Pidskalny for his very inspiring remarks.

With summer approaching we will be starting our volleyball schedule again and we hear that the Regional is planning an inter-parochial sports including baseball, volleyball, etc., which should prove very interesting.

St. Nicholas Youth League
per: Helen Goshlak.

FORT WILLIAM, ONT.

It's always a pleasure to write to you U.C.Y. members. The last time I wrote to you was sometime in December, since then we had a few activities.

We had a Valentine Dance on the 20th of February that was a success. The hall was crowded, and everybody spent an enjoyable evening. It was decided we have more dances in the near future.

Four committees were elected, and they were: the Spiritual, Entertainment, Membership Drive and Cultural Committee.

The Spiritual Committee decided that all members receive Holy Communion on the First Sunday in March and then have Communion Breakfast. Our thirty members attended Mass and received Holy Communion. After Mass, girls prepared breakfast and everybody ate with great appetites. Father Shumay spoke to us and thanked the Spiritual Committee for making this suggestion about Holy Communion and breakfast and for the co-operation of members. The Parish Priest urged us all to do this more often.

That same day, a skating party was held in the evening on the rink nearby. We all

enjoyed ourselves, hot dogs and coffee were served later.

On the 19th of March, the Youth had a Spring Bazaar. Most of the prizes were donated by the members, which helped the club immensely.

The Entertainment Committee suggested we spend an evening with a game of whist. Prizes were given — one to women's high score, one to men's high score and booby prizes to lowest scores. Lunch was served after the game was finished.

The Cultural Committee arranged a film to be shown in the church basement one Monday night. A few interesting films were shown by Mr. Mellow. Lunch was served and our President expressed thanks to the gentleman for going to all the trouble to entertain us with the films.

Our former Secretary, Miss Joyce Safrance got a job with the Telephone Company which is a 3 shift job so she's not able to attend all meetings. A new Secretary was elected who is Miss Vicky Bo-byk.

On April 6th all members did their Easter Duty and received Holy Communion.

On April 7th another evening with whist was spent. Prizes were given to women's high score, men's high score and two booby prizes for the lowest scores. Lovely prizes were given, especially a piggy bank to the girl with the lowest score. a few pennies were dropped into the bank. (Ha! Ha!)

We are planning a tea for Mother's Day. We'll let you know about it the next time we write you.

Let us hear from more clubs next time. Until we meet again it's so long to all members.

T. Krupp,

Press Correspondent.

MOST OF all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, comrades and friends — but only one mother in the whole world.

* * * *

A MOTHER is she who can take the place of all others, but whose place no one else can take.

— Cardinal Mermillod



The main table at the Communion Breakfast held after lenten retreats at Round Hill Alta., Rev. D. Dzigolyk OSBM, from Edmonton, retreat master.

A SPLASH FROM THE BLUE PACIFIC

A few months back, when I was a peace loving citizen of the prairies, minding everybody's business but my own, the hit-tune of that time was "One of the Rovin' Kind". Now, I don't know exactly what caused this, whether the song got under my skin or something else got somewhere else, (let's blame it on the song) anyway, I got that irresistible urge to try some roving, roaming, drifting, hoboing, (call it what you like) on my own. After coming and going for some time, trying it here and there, I at last landed. Where? Yes siree. On the shores of the Great Pacific, in the Evergreen Playground of Canada — Vancouver.

Now, the Big Question. What's the sense of me telling you all this? Well, it's not what I have said so far, but what I'm about to say that should interest you, for it concerns activities of the Vancouver U.C.Y. Their friendliness, activities, and lively organizational work has impressed me immensely. Not to be selfish I'll sort of go half on half with you, Dear Readers, and relate to you shortly the activities, along with my impressions of this so active club.

The U.C.Y. Club of Vancouver, although

organized in a somewhat different way than most U.C.Y.'s in Canada, the setup itself is not new, and here has proven most efficient.

The U.C.Y. is an integral part, the other two being the young married ladies from the Ukrainian Catholic Women's League, and the young married men from the Brotherhood of Ukrainian Catholic Men, forming a larger organization, "The Catholic Action Club". These three distinct clubs of the Catholic Action, though dependent on one another, have the power to act on their own, and on various occasions where circumstances demand do so. This is very practical for where any one of these three, insufficient in themselves to do much, unified under the Catholic Action, can put it across big. By the way, this very tactfully solves the problem (remembering the last U.C.Y. Prov. Conference in Edmonton) of whether young married couples should be U.C.Y. members, for though they are not actual members of the U.C.Y., the very close contact between them and the "Lucky Singles" in the Catholic Action Club is of great help to all.

Heading the Catholic Action Club is our prominent friend from the Income Tax De-

partment (Have you paid yours? You haven't. Then he will "get" you soon.) Mr. Michael Pukesh. His right hand man is Mr. T. Stusiak, while other members of the staff are Mr. M. Saranchuk, Miss Nadia Rurak and five other raring-to-go young boys and girls as a social committee. Occupying the Honour-Chair as U.C.Y.'s president and vice-president of the Catholic Action is our very able worker (and pipesmoker, Oug, what fumes) Harry Zaseybida. The secretary's position, and U.C.Y.'s representative to the Catholic Action is held by our choir soloist Miss Della Klimko.

Along the Cultural line the center of activity is the Choir which is strictly composed of the young people of the Catholic Action. Vancouver's many triumphs will always be gratefully attributed to this choir and their hardworking, smiling Choir

Master, Father Boniface, The Best in the West.

Mentioning a few, first comes the — **Pioneers Day, November 11, 1951:** The Youth took an active part in this affair. High Mass sung by the choir. On the Banquet, served by the parish, the U.C.Y. boys dressed in black and white had the honor to wait on the fine grey-haired Ladies and Gentlemen — the pioneers. Again at seven in the evening a concert given by the choir and the little ones of the parish. Congratulations, tribute and a sincere, tear-stained "Thank you" went on this memorable day to these Builders of our Country — our pioneer Fathers and Mothers.

In today's happy-go-lucky way of life, when even among Catholics, respect, love and reverence toward our elders is so lacking, days such as these are indeed an inspiration.

WHAT HAVE YOU DONE?

What have you done, as a Club, to encourage and help your members to lead a good Christian life? Remember, my dear friends, that the U.C.Y. Organization is not just for the purpose of getting together and having a good time. There must be spiritual activity as well and it is actually the most important of all although, attached as we are to worldly things, we often tend to overlook this.

Spiritual activity within the Club need not be dull and boring by any means! Do your members have certain questions about the different phases of religion they would like answered? Of course! Everyone does. Then why not have a question box and have your spiritual adviser answer a few of the questions with perhaps a general discussion on each. You would be surprised how many points are brought out this way and the interest that is aroused.

Is anyone interested in learning how some of our Saints lived? Have one of your members prepared a short talk on the highlights of the chosen Saint's life. How about having a debate on some ap-

propriate subject? Nothing instills interest as does competition. It takes only a few minutes to say a decade of the Rosary but when said together what a wonderful sense of closeness to each other and to God it gives you as well as the added grace!

And, of course, don't forget the usual confession and Communion breakfast as a Club. It is a duty anyway so why not do it together?

No doubt, if each of you sat down and thought about this subject for just a few minutes you would come up with a host of new ideas, so try it and let us know how you made out!

Marian Balash,
Spiritual Representative,
Provincial Executive.

EXPERIENCE IS the cheapest thing you can buy, if you're smart enough to get it second-hand.

* * * *

A MAN is known by the company he keeps — until he runs out of entertainment money.

For Our Club's Information

(Every year brings new members into the realm of U.C.Y. Many of these new members are not quite familiar with such matters as meetings, discussions, etc. So, to give them, and by the way, all U.C.Y. members, an idea how Roman Catholic Youth organizations have it, we here reprint from their paper "Dandelion" their method of conducting meetings and samples of their programmes. The term "Dandelion" is also used as the name for their clubs. —Ed.)

THE BUSINESS COMMITTEE

The word executive has been used sloppily for so long that we recommend a change to the phrase "Business Committee". The use of the name "Business Committee" teaches members that his committee actually does the club business. We have a long tradition in Catholic lay organizations of long dull business meetings. Business takes up most of the time of some general meetings and attendance at general meetings diminishes until sometimes even many of the officers are absent. We can take a tip from Service Clubs in this matter or keeping business out of general meetings by handling the bulk of it in executive or, as we prefer, business committees.

The Business Committee SHOULD MEET ONCE BETWEEN EACH GENERAL MEETING. It conducts the ordinary club business, — hiring halls, paying bills, buying books, planning communion breakfasts, arranging for socials, and carefully discussing one by one the programs to be put on at the next General Meeting by the Spiritual, Educational, Apostolic, and Social Committees. Minutes to be re-read at General meetings are taken of these meetings. The General Meeting might disagree with some of the Business Committee motions, and not approve them. They might make new motions or amend these motions or send them back for further consideration or details. However, most motions made by the Business Committee will be accepted by the general

membership. This is not "rail roading", rather it is good Christian political attitude. We should place confidence in our elected representatives and learn to do this by placing trust in our business committees in small clubs. At times they must be checked or smartened up, but they should not be allowed to spoil a whole general meeting with business details, because they couldn't be bothered holding a business meeting.

REGULAR MEETINGS

As the season proceeds and the executive members know their club well, perhaps one meeting a month would be sufficient. We feel that the essence of a good club is successful general meetings, which are educational and socially agreeable. A CLUB SHOULD NOT HAVE OTHER PROJECTS UNLESS AND UNTIL IT CAN RUN GOOD GENERAL MEETINGS. SOME CLUBS TAKE TOO MUCH ENERGY FOR DRAMATICS, ATHLETICS, DANCES, AND DEMONSTRATIONS, leaving their members with little interest in general meetings. This is poor organization of our time and talent. The chief responsibility of the four committee heads (Spiritual, Educational, Apostolic and Social) is to PLAN AND CONDUCT INTERESTING SESSIONS according to the time allotted to them by the executive. Only, when they can do this well, should chairmen suggest to the Business Committee that their committee would like to plan a girls' retreat, a boys' hockey game, or a public lecture.

Besides approving or vetoing suggested extra projects in business meetings, the officers should discuss the success of the four programs in general meetings. The President could ask, "How are the scripture discussions coming at the tables?" "Are the one minute talks scaring away members?" "Are our apostolic actions successful?" "Do our members want square dancing in the social hour?" "Should we buy a P.A. system ' etc.

THE INDEX FINGER

Sometimes we use the fingers of our right hand to indicate the five committees in Dandelion Clubs. The index finger always suggests the Business Committee. This finger is used for giving direction, pointing, and it has keen sense of touch. The Business Committee must direct the whole club, point out to chairmen their mistakes, and it must always have a sense of feeling, as of knowing how the club was going, why attendance was down, if programs were appreciated, and if the club was helping members to be better Canadian Christians.

ELECTION OF THIS COMMITTEE

The officers of a Dandelion Club are President, Vice - President, Secretary, Treasurer, Chaplain, and four Chairmen (nine in all). The President, Vice-President, Secretary and Treasurer should be elected in May. Soon after their election, they meet with the chaplain and appoint their four committee heads. These persons are selected, rather than elected, as we want the most capable and not only those who are best known. Even extra care is taken to name the Apostolic Chairman; this is a key position in the club; it demands a person with spiritual depth and salesman ability.

When these four persons are chosen, they should meet soon for the first business meeting so that plans can be made for some of them to attend Dandelion College. Further, in June the secretary should send their names to the Dandelion

office so that they will receive college programs and the first program information issued early in September.

ORGANIZATION CHART

The following chart pictures a Dandelion Business Committee. The two lines from the President indicate that he is responsible for personally contacting the Educational and Social chairmen on the day of a general meeting, and seeing that they are prepared for their programs. Two lines also go from the chaplain to Spiritual and Apostolic Chairmen. These two committees are the chief concern of the Chaplain. We don't insist that he meet with them before each general meeting; perhaps he can have a few minutes with them at business meetings or before general meetings. Early in the season he must confer with the Spiritual Chairman about table leaders, and about the proper method of discussing Scripture. The work of the Apostolic Chairman is so close to his work as a priest that he will often confer with this chairman, teaching him the meaning of "Apostolic", the whole significance of Catholic Action, and inviting him to deepen his personal spiritual life so that he can become an example to other club members.

The three small committees — publicity, membership and refreshments are optional in Dandelion Clubs. If they are appointed, they should have a voice on the Business Committee and hence we attach them to some one of the four chairmen.

(To Be Continued)

TINY RAILWAY IN ONTARIO

The world's smallest commercially operated railway is believed to be the Huntsville and Lake of Bays Line, known as the Portage Railroad. Its train operates on 42-inch gauge rails for a distance of one and one-eighth miles over a north-south portage in the Lake of Bays District of Ontario. The line's equipment includes two small engines, two flat-cars and one box-car. Passengers ride in what once were Toronto and Atlantic City horse-drawn street cars. The railroad also has its own telephone line,

water tank and terminals. The return fare, only 15 cents a few years ago, is now 50 cents.

MOTHERS ARE the only goddesses in whom the whole world believes.

* * * *

IT'S RARELY wise to argue with a fool. The bystanders might not know which is which.

* * *

A RICH MAN is one who isn't afraid to ask the clerk to show him something cheaper.

М. Товтрович.

А ВІН ТАК ДУЖЕ БАЖАВ

(Докінчення)

О. Василь не знає, не тямить, що діялось далі на залі — а відбувався там страшний суд — він цілий був занятий дорогою жертвою. На щастя, був у місточку лікар. Прибіг, перев'язав рани, робив, що тільки міг та надії на ратунок не було найменшої. Заглибокі були рани, за близько до серця. "До завтра не діжде" — сказав з жалем.

Раненого відвезли до дому О. Василь поїхав з ним також. Як тільки ранений прийшов до свідомості, висподівав його й обіцяв рененьку привезти св. Причастя. Саме тепер їде туди. Хотілося б бути якнайскорше, так годі, — дорога засипана снігами, треба їхати саньми. Знову глянув на коні, а потім далі на схід, де що раз ставало ясніше, начеб день отвирав очі. Думки його полинули до постелі молодого героя, що за справу божу, за честь Христа жертвував своїм життям. Може це ждало мене — думав о. Василь — і вже сотий раз жалує, що сам не виїшов скорше на сцену.

Візник здержав коні і санки, що досі сунулись тихо по свіжій снігу, як човен по воді, станули. О. Василь ввійшов до хати. На застеленім білою скатертю столі стояв хрест і горіли дві свічки. Побачивши о. Василя юнак зрадів невимовно. На лицях показалися рум'янці, в очах горів неземський огонь і блистіли сльози. . .

"Со страхом божім і вірою приступіте!" — понеслось тихо по кімнаті.

"Вірую Господи ісповідаю . . ." Всі тихо повторили молитву. О. Василь подав хорому св. Причастя. Всі щиро дякували Богові за превелику ласку. Як довго це тривало, о. Василь не знав. Коли глянув крізь вікно, сонце вже було високо. Уділив ще вмираючому св. Тайну Оливопомазання і збирався до відходу. Легенько гладив його біду руку.

— Дитино, чи не жаль тобі життя?

— Ні, отче, для Христа нічого не жаль. Тільки я так дуже бажав . . . робити добро . . . багато добра . . . для Христа . . . для нашого народу . . .

— Воля Божа, дитино.

— Я так хотів . . .

О. Василь нахилився ще лице.

— Що ти хотів, сину?

— Я хотів бути слугою Христа . . . священиком . . . монахом . . . жити з Христом і для Христа . . . Та сьогодні вже так скоро Він кличе мене до Себе . . .

Говорив тихо, врівано, але з великим запалом. З лица (може це тільки здавалось о. Весилеві) било надземське світло.

— Його воля свята — ледви вимовив о. Василь, — Молись сину, як станеш там, при Божім престолі, молись за нашу Церкву, за наш народ, за переслідуваних братів . . . Не забудь, ти ж хотів робити добро . . . Хотів ще говорити, але щось так сильно стиснуло груди, запекло в очах, закрило світ. Скоро попрощався. Обіцяв ще навідатись.

Сонце стояло високо. Своїм ніжним промінням пестило нагі верхівя дерев і свіжий сніг. Тими санками й тою ж дорогою вертався о. Василь додів, та думки його були там при смертнім ложі молодого героя-мученика.

За ліса висунулась хмаринка, рідка й прозора як павутиння. Підходила все вище й вище, аж наче серпанком покрила ясне сонічко. З неї посипавсь пухкий сніжок, так ніжно, як ніжно на весні паде цвіт із вишень. Падав легенько на дерева, на дорогу, на санки, на одіж о. Василя. Оце стелиться йому дорога у вічність — сказав у півголос.

If we had to walk awhile in the other fellow's shoes, perhaps we wouldn't criticize his gait.

* * * *

Motorist: "I had the right of way when this man ran into me. Yet you say I was to blame."

Cop: "You certainly were."

Motorist: "Why?"

Cop: "Because his father's the mayor, his brother's the chief of police, and I'm engaged to his sister."

* * * *

It isn't necessary to blow out the other person's light, in order to let your own light shine.

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